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THE KALEIDOSCOPIC ACTIVITIES OF MEDIÆVAL TEMPLES IN THE TAMILNAD

BY K. V. SOUNDARA RAJAN, M.A.

Introductory

THE number of temples alone, besides their artistic grandeur, demand the first place for the Tamil country. The smallest hamlet in this region has at least one temple if not more. These temples have been the achievements of mighty rulers as well as petty chieftains who rightly held that the temple should become the natural focus for the religious, spiritual, intellectual and artistic upsurges of the people over whom they considered it their privilege to rule. It has been often mooted and discussed by many whether the gigantic and monumental architectural efforts such as the rock-hewn fanes of Mamallapuram, or the majestic edifices of Tanjore and Gangaikondacōḷapuram, or the towering gopurams of the Pāṇḍyan era could indeed be entirely the voluntary achievements of the artisans and architects and if an element of coercive labour was not there present. It is true that such colossal ancient structures as the pyramids of Egypt had been almost entirely the work of slave labour, often subjected to extremely rigorous physical compulsion. But there are a few factors to be kept in mind while applying this test to our mediæval temples. In the first instance the lapse of time between the era of

the pyramids of Egypt and the golden age of temple-building in South India is so much that similar conditions cannot be held to prevail either with the ruler or the ruled in the latter case. Besides, the idea of erecting a temple even if it be at the royal behest is far different from the erection of a sepulchral edifice like the pyramid which was evidence of vain glory, not of devotion and while the central figure in the former is almighty God, in the latter it was a mortal king, albeit held as God. The aim behind temple-building in India was so noble, the potentialities of its use were so vast and the general state of mind of the ruler and the ruled so deeply religious that any recourse to compulsion of a derogatory nature may have to be ruled out.

We shall presently see what the social condition of the people of this era of hectic temple-building was and how intimately the temple was connected with society. Those were not indeed times of absolute peace and tranquillity. There were wars between the various chieftains in their bid for temporal supremacy. But they were neither so devastating nor on such a vast scale. The great battles of Takkolam or Talayālaṇgânam were geographically limited in their operation and left the general public to continue their avocations without much physical distress.

Patronage of Scholarship and Fine Arts

Religion proved a great cementing factor between the ruler and the subjects. The incentive to leading a pious life offered by the noble king were indeed most commendable. Ample provisions were made for the regular recitations of purāṇas, epics, hymns, etc. and Vedic scholars were given special donations and scholarships to keep the torch of ancient culture burning and for proceeding with their *adhyayanas*. Brahmins, while held in great reverence for their detachment and intellectualism, were certainly not exonerated when they erred. Great royal patronage was extended to arts and crafts, to dance, drama and music.

A record of Rāja Rāja I refers to a gift of land to one Sikaṇḍan, a professional actor for staging a seven act drama of '*Āryakûttu*,' *i.e.* themes from Sanskrit *purāṇas*, on a festive day.[1]

1. No. 120 of ARSIE 1925

A record from Kāmarasavalli in the time of Rājendra Cōḷa I [2] registers a gift of land to a person for giving six performances of of a dance (*S'ākkai kūttu*) on certain festival days mentioned. Another record from Tiruvengaivasal [3] is about a gift of land to a lady for nine dance performances before God. Rāja Rāja Cōḷa had instituted also the representation on the stage of a drama entitled *Rājarājes'varīnātaka* and one of his records from Tanjore mentions how forty-eight persons whose names are given were engaged to sing *Devaram* hymns[4] in the temple. Another inscription [5] contains the names of four hundred dancing girls whom Rāja Rāja settled near the temple and it is interesting that against each one of the names of these was prefixed the name of the temple with which she was previously connected. An inscription of the time of Rājakēsarivarman Kolōttuṅga Cōḷadēva[6] makes provisions for the maintenance of a theatre called '*Nānāvidha naṭas'ālai*' which suggests that it was intended for various kinds of amusements. Rājādhirāja I makes an endowment in favour of a certain actor and his troupe for their services in the temple of Mahālinges'vara at Tiruvidaimarudur.[7] A record of Kulōttuṅga III [8] mentions the appointment of an additional dancing master in the same temple. Rāja Rāja III (Acc. 1216 A.D.) personally attended the musical performances of Agamargam at Tiruorriyur according to one of his records there.[9] Two records from the Pāṇḍyan country Āttūr in the Tinnevelly district belonging to the time of Māravarman Vikrama Pāṇḍya (Acc. 1283 A.D.) mentions a theatrical hall attached to the temple at 'Ārrūr' and there were a troupe of actors to enact dramas (*nāṭakam*) on the occasion of the *Āvaṇi tirunāḷ* in the temple.[10] A gift of land made to an actress for performing dances during the course of the drama is also mentioned.

2. No. 45 of 1914
3. No. 253 App. B. of 1914
4. No. 41 of 1891
5. No. 42. *Ibid.*
6. No. 152 of 1925
7. No. 264 of 1907
8. No. 306 *Ibid*
9. No. 211 of 1912
10. Nos. 444 and 445 of 1930

Hospitals and Hostels in Temples

The establishment of hospitals and hostels are referred to in many inscriptions. A record of Rājēndra Cōḷa [11] dated in his fourth year mentions Kundavai Piräṭṭiyār, his paternal aunt, making an endowment for a free dispensary at Paḷayāṟi. She had made another in the seventh year of the same king [12] and a '*vaidyabhōga*' was given to a '*sāvarṇa*' in the hospital known as *Sundaracōḷa viṇṇagarātulas'ālai* at Tanjore according to this record. A record of Vīrarājēndra Dēva (Acc. 1063 A.D.) from Tirumukkūdal (Conjeevaram taluk) [13] mentions how in the mantapa in the temple called Jananātha mantapa was located a school for study of the Vedas, s'āstras etc. a hostel for the student and a hospital (*ātulas'ālai*). The students were provided with food, bathing oil on Saturdays and with oil for lamps. The hospital was named '*Vīras'ōlan*' and was provided with fifteen beds. Among the items of expense are found a hereditary physician (who was a '*sāvarṇa*' and whose name was Kodandarāman Asvattama Bhattan) a surgeon, two assistants, two nursing maids etc. Details of the various medicines, *tailās* and *kalpās* prepared are given. The record shows how special provisions for hostels, hospitals, schools etc. were devoted from the temple funds, exclusive of expenditure over the ritual and other needs of the temple itself. Another record of Rāja Rāja III [14] informs us that Kuṉṟattūr (Chingleput district) had the services of a doctor extending his jurisdiction over the Kuṉṟattūr nāḍu sub-division. He was a '*sāvarṇa*', a *kaṣyapa* and his epithets showed his s'aiva leanings. He received the '*vaidyakkāṇi*' of Kuṉṟattūr nāḍu. The word '*sāvarṇa*' seen in all these three instances mentioned above perhaps, denotes caste and according to '*Vaijayanti*' of Yādavaprakās'a, a '*sāvarṇa*' is a son of a Brāhmin by a Kṣatriya woman.

Temple Management

In ancient times the duties of supervising the temple administration was probably entrusted to a committee of the village

13. No. 182 of App. B. of 1915
14. No. 184 of 1930

assembly appointed every year to independent bodies subject to the control of the assembly. Such assemblies have been mentioned in one of the records of Rāja Rāja I at Siruvākkam [15] by name '*manṟādivāriyam*' consisting of eight members to which the work of inspecting the yield of the temple land and conducting the temple festivals from the '*melvāram*' received from the tenants was assigned. Punishments for defaulters in the regular burning of perpetual lamps endowed to the temples was the duty of the 'annual supervision committee' along with the *shraddhāmantas* and some devotees.[16] The need for vigilance in the administration of temples would be apparent by noticing that in some of the bigger temples, as for instance the great temple at Tanjore the list of temple servants [17] itself was formidably long. It included dancing masters, musicians, drummers, dancing girls, accountants, umbrella bearers, lamp lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith and temple watchmen.[18] To enable the temples to manage such a vast establishment, in most cases, the lands pertaining to or presented to the temples were made tax-free by the kings and these royal exemptions were entered in the revenue registers and were inscribed on the walls also [19] and often ratified by successive kings. Rent-free gifts were also made by kings to temples and in such cases the specific manner of disposal of the same is prescribed which usually took the shape of items such as expenses for festival on the asterism of the king, recitation of religious hymns like *Devāram* and *Tiruvoymoḻi* etc. [20]

Temple Colleges

Temples served as educational seminars in ancient times as is obvious from many records. But the details regarding the strength of the teaching staff, the number of students and their maintenance, as found in the record of Rājēndra Cōḷa Dēva

15. No. 66 of 1923
16. Nos. 163 & 164 of 1922
17. No. 42 of 1891
18. No. 58 of 1893
19. Nos. 540-543 of 1912
20. No. 182 of 1916

in the village Eṇṇāyiram (South Arcot)[21] is unique. This village which was known as Rāja Rāja Chaturvedimaṅgaḷam came in for special favours at the hands of the victorious Gaṅgaikoṇḍa Rājēndra Cōḷa after his northern campaign and a Vedic college and a hostel were established in the temple there. Specific land and gold grants were endowed for the various items of expenses *viz.* (a) for the four persons who were appointed for the recitation of *Tiruvoymoḻi* in the temple, (b) for the twenty-five S'rī Vaiṣṇavas in the maṭḥa attached to the temple, (c) for the feeding of a thousand Vaiṣṇavaites and *dāsas* who came to witness the seven-day festival in the month of *Āni* (*Mithuna*); and (d) for expenses in connection with the procession of the God on festive days. As regards the scholars, there were two hundred and thirty *brahmacārīs* studying Ṛgveda, Yajurveda, Sāma (Cchāndoga Talavakāra), Vājasanēya, Atharva and Baundāyanīya Gṛhya-kalpa and Gaṇa and forty persons learning Rūpāvatāra. These were fed in the Gangaikoṇḍas'ōlan maṇḍapa and the allotment of grains for this purpose is mentioned. Besides these, there were seventy students of Vyâkaraṇa, Prabhākara and Vedānta. The allotments to the teachers (*nambi*) expounding these are also specified. There were fourteen professors teaching these subjects. The annual requirement of grains for these came to 10,506 *kalams* of paddy and the gold required for the fees was 61½ *kalanjus* and for this purpose an area of forty-five *vēlis* of land was granted to the temple in the village close to Eṇṇâyiram and the king ordered the head of the village assembly to see that he does not show in his account books more than a nominal one-sixteenth's '*ma*' tax against the persons cultivating the patch of forty-five *vēlis*, which was agreed. This record is a clear indication not only of royal munificence but also the interest the king took in the intellectual and spiritual attainments of his subjects.

Where no particular committees were managing the temple, the village assemblies acted as the trustees for the charities and endowments as in the two Tirukkoilur records[22]

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21. No. 333 of 1917
22. Nos. 343 and 349 App. B 1921

of the late Cōḷa period. In some cases, some money was left in the custody of the priests and where they proved delinquent, compensation in land or money was recovered from them,[23] by the king through his officers. The temple treasury was also at times in charge of a committee which had full administrative power to buy and sell lands on suitable conditions. Though there were occasional instances of corruption, thorough enquiry was made and drastic action taken. In one of the Tirukkoilur records[24] mention is made of the recovery by the temple committee of ten cows from a S'rīvaiṣṇava Brāhmin on the evidence of an entry in temple accounts that his grand-father had received ten cows from a chief for supplying curd to Brāhmins fed in the maṭha which was found to be a fake entry.

Occasionally, disputes arose between the temple authorities and the village assembly as in the case of Tirukkōshṭiyur temple[25] in the year A.D. 1318 in the reign of Vīra Pāṇḍya. The dispute was regarding the collection of a tax from three villages of the temple. This was finally settled by a minister of the king, who retrieved the taxes to the temple but specified certain items of expenditure for the same which were previously done jointly with the village assembly.

There have been instances in the time of Rāja Rāja III when rich temples like that of Chidambaram,[26] having been approached by the poorer ones like the Rāmanandiśvara temple of Tirukkaṇṇapuram, had taken the initiative to collect donations from all the specified servants of the temples in the districts within the influence of the *Māhēśvaras* of the former temple, either in cash or in kind and had submitted them to the temple treasury.

Raja Drohins and S'iva Drohins

A few interesting cases of abuse of powers and misappropriation of temple property can be mentioned, even though

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23. No. 348. of 1927
24. No. 327. *Ibid.*
25. 305 of 1923
26. 537 of 1922

these were rare occurrences in the country in those times. In the sixteenth year of Kulōṭṭuṅga III [27] (Acc. 1178 A.D.) at Govindaputtur (South Arcot district) the manager of the temple there who was governing a garden of areca palms belonging to the temple, felled the trees to his own use, sold and gave some to his relatives and thus destroyed the garden and deprived the temple of its revenue. He was also guilty of misappropriation of money collected by the trustees and deposited in the temple treasury. When the matter came up for enquiry, he absconded and a search showed forty *kalamas* of paddy and some vessels of the temple secreted in his house. He was deemed a '*S'ivadrōhin*' and his house was demolished, his lands confiscated and a Vināyaka temple built on the house site. In this connection it may be mentioned that '*Rājadrōhins*' and '*S'ivadrōhins*' were drastically punished. We have three references to such a state of affairs in the time of Rāja Rāja III from three temples in the Tanjore district.[28] In the first case two s'aiva Brāhmins stole a jewel worn by the goddess and gave it to a concubine. They committed a further atrocious act when they forcibly confined one of the temple servants who claimed his due share of food, in a dark cellar in a temple with a view to murdering him. Besides this, false accounts were maintained by them, royal orders flouted, temple paddy and one of the temple images purloined and hidden. For all these heinous acts, the *S'rīmāhēs'varās* of the temple and the village residents met and decided to drive them away from the temple duties, to excommunicate them and to confiscate their movable and immovable properties including their servants. The second case was also one of the utilisation, at will, of images, ornaments and utensils of the temple and here also their lands and properties were confiscated and proceeds paid to the treasury. The third one mentions how a group of persons under the pretext of famine conditions prevailing then, broke open the temple coffers, mutilated the image and misused the temple lands. Here again the judges had their property, etc. confiscated. In a fourth instance in the time of Māṛavarman Kulas'ēkhara I (Acc. 1268 A.D.) also, we read of the

27. No. 189 of 1929
28. Nos. 297, 308 & 225 of 1927

misdeeds of a temple manager [29] who brought and kept as his concubine a Brāhmin widow from a foreign (probably Northern) country and used the cooked offerings of the temple for himself, misued the treasury, took bribes and felled the trees in the '*devadāna*' land, but the punishment he got from the king is not known, as the slab containing the rest of the record has been lost to us. When necessity arose, that temples sought protection from the army is made clear by many records. A record from Saṅgrāmanallūr in the Coimbatore district [30] refers to the placing of the temple, its gopura and precincts under the care of the soldiers. Another from Tiruvālīs'varam [31] temple in the Tinnevelly district mentions how the local temple, its treasury and its servants were placed under the protection of the Cōḷa army called '*mūnṟukai-mahāsenai*.' This guarantee given by the army, perhaps, went a long way in making the people pursue their religious duties peacefully.

Village Assemblies

Mention was made earlier about village assemblies in the Cōḷa and Pāṇḍya country and how they co-operated with the temple administration. These assemblies were constituted on a firm and comprehensive basis and comprised many committees each looking into some of the specific needs of the village. For example, there were the 'great men' for the supervison of wards, for the fields, for the ascetics etc.[32] There were three classes of assemblies: those that were called '*sabhās*' being found in '*brahmadēya*' villages and practically constituted of Brāmins; those that were constituted elsewhere by the residents on the whole (*Ūr*) and those which comprised of merchant (*nagaram*). The '*sabhā*' had elaborate rules laid down as in the famous Uttaramerur inscriptions [33] of the time of Parāntaka I and of an earlier time from Mānur [34] in the Tinnevelly district of the thirty-fifth year of

29. No. 125 of 1908
30. No. 167 of 1909
31. No. 120 of 1905
32. Nos. 688–691 of 1905.
33. ASR for 1904-05, Pp. 131-145
34. No. 423 of 1906

Varaguṇa or Māṟancaḍayan (*i.e.* 800 A.D.). The latter two assemblies had two committees, the supervision committee (consisting of 12 members) and the village affairs committee. The village assembly also consisted of many sub-committees and members of most of the committees were changed annually. The '*sabhās*' imposed great restrictions upon the choice of the proper candidates for membership and their rights and privileges, emphasis being laid on the deep learning of the candidates in the Vedas and the Brâhmaṇas and their moral integrity.[35] Refractory members who go on interrupting or opposing the proceedings of the assembly by saying 'nay', 'nay' were given deterrent punishments by way of fines when they continued in this manner, as mentioned in the Mānur record referred to above. As regards the election to the membership to the assemby, we have an instance of clear royal stipulation—publication of the qualifications in a record from Talaiñāyar[36] belonging to Kulōṭṭuṅga III which mentioned that only those Brāhmins who were not in the assembly during the previous ten years and those who were learned and above forty years of age and those who were not the relatives of any of the members of the previous five years could be eligible for membership. It will be observed that village administration in India had been efficiently carried on even before the tenth century A.D.[37] as seen from the Uttaramerur inscription. The village was divided into many wards and pot tickets (*Kuḍavōlai*), probably made of palm leaves, were used by the residents of each ward for voting in electing their representatives.

Elections and Election Rules

The qualifications for candidature were: (*a*) one must be owner of a particular piece of taxable land, (*b*) he must have a house on his own site, (*c*) he must be between 35 and 70 years of age, and (*d*) he must know the Vedas and Mantra Brahmaṇās; and must be able to expound the same to others. His learning if deep, can even lead to the waiving of the landed property stipulation; he must be

35. Nos. 240 and 241 of App. C 1922
36. No. 148 of 1927
37. Nos. 1 and 2 of 1898

conversant with the rules ; and must be righteous and must not have had questionable antecedents. The method of election is very unique and it is as a matter of fact the very reverse of modern elections where the electorate are many and candidates few; for the electorate here had no franchise and the candidates had. Each ward would prepare a list of names bundled in a packet with a covering ticket specifying the contents. In the assembly hall, which was situated perhaps in the temple, all the people, young and old, would gather and the chief priest would then call upon an young innocent boy from the gathering to drop the tickets in each one of the packets into a pot. The pot will be shaken well and the boy will be asked to pick one ticket and the candidate whose name is in the ticket will be declared as duly elected for the particular ward by the priest. The committees were variously formed also for garden supervision, tank supervision, gold supervision, supervision of justice etc. and it is of interest that in the last mentioned committe (*Nyāyattār*), there was a lady member by name Peruṅkaruṇaiyāṭṭi.[38] A record of Râja Rāja III from Senganur[39] which gives a list of rules of a similar nature as Parāntakā's at Uttaramerur, has this important difference that the expenditure exceeding 2,000 *kās'us* per year could not be incurred by the *'mūla paris'ad'* without the sanction of the *Mahāsabhā* (general body). This together with the two copper inscriptions in the Kistna district assigned to the first half of the tenth century A. D. would lead us to infer that the committee system of village administration was prevalent generally in the Tamil and in the Telugu country during this period.

Revenue surveys were constantly carried out to assess the lands properly and redress any injustice in previous surveys. A record from Tiruvisalur in the Tanjore district dated in the twenty-fourth year of Rāja Rāja I refers to a revenue survey carried out some time before its date.[40] The inscriptions[41] found

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38. Nos. 209 of 1909
39. No. 89 of 1932.
40. No. 44 of 1907
41. S.I.I. Vol. II. P. 62

on the walls of the great temple at Tanjore bear witness to the accuracy of the revenue survey made in those times as even any extents of lands were measured and assessed properly for revenue. In the sixteenth year of Kulōṭṭuṅga I [42] (Acc. 1070 A.D.) a revenue survey of the Tamil country was made and this is also confirmed by another record.[43] In the time of Kulōṭṭuṅga III a disparity was noticed between the extent of lands actually cultivated in the village of Tirumangalam and their entries in the revenue registers,[44] which was the result of the course of the river nearby having got deflected and having encroached into cultivated land at many places. When the matter was brought to the king's notice, he ordered a resurvey of the land. There was also incidental reassignment to some temples and individuals in the locality affected by this river encroachment on their lands.

Temple Lands made Tax Free

In the reign of the same king we hear of a case wherein the lands purchased by a private individual for laying out a road for the purpose of the procession of the temple images from Tirucchengāṭṭānkuḍi to Marugal [45] were exempted from tax under royal orders. Another interesting glimpse into the division of lands into assessed and unassessed and the nature of their utilisation is afforded by two records of this king from Chidambaram.[46] Here some lands were purchased in four villages for flower gardens. The unassessed (*taramili aḷavil niṅgal*) lands were utilised for building monasteries for *tapasvins* and flower gardens and the remaining parts after having been entered into revenue accounts were taxed. Then the king was requested to remove the tax on them and the royal order of remission of taxes on the land as well as the tenancy tax on the persons who were maintaining the garden and all others concerned documents containing the signatures of as many as eight officers were deposited in the treasury.

42. No. 466 of 1905
43. No. 55 of 1906
44. No. 113 of 1927
45. No. 66 of App. C. of 1913
46. No. 384 of 1936

Temples and Criminal Law Administration

Instances occurring in records as regards the administration of criminal laws indicates that in general the governor of the district and the members of the local assemblies met together to decide even judicial cases, although we do find mention of *Dharma s'āsanas* or tribunals of justice. Further, from the spate of instances of the death of persons, accidental in most of the cases recorded, one finds that the punishment suffered by the culprit for such a deed was not death, but only an expiatory act on his part by the endowment of thirty-two or forty-eight or one hundred and eight cows, as the case may be, for the maintenance of perpetual lamps in the local temples. This should not, perhaps, be taken to mean that murderers were left scot-free, but only in the case of accidental killings capital punishment was deliberately avoided and a scope given for the culprit to repent his unwitting deed. This is clearly indicated by a record of Kulōṭṭuṅga's (I) time from Sivamangalam [47] wherein in one such case of accidental murder, the governor and the district assemblies decided that he *shall not die* for the offence but shall expiate it by some lamp endowment to the local temple, the implication being that normally for deliberate murder culprits did suffer death penalty. This would certainly show that the incidence of culpable homicide amounting to murder was very small and so accidental killings were considered as cases fit for pardon. Besides, the endowments of cows to the temple for burning lamps had two fold objectives. Firstly the cost of the large number of cows the culprit had to endow would mean indirectly a heavy fine imposed on him to meet the ends of justice, and secondly the burning of lamps in the temple would not only put the culprit into a mood of repentance and religious respect for the life of fellow-men but would also indirectly increase the financial condition of the temple. If a study of the lithic records from the various temples particularly in the Tamil country is made, those which involve endowments for perpetual lamps out-number all other kinds of records and this would go to show that such an endowment was held as highly efficacious to the prosperity of the person who endowed it.

47. No. 64 of 1900

The fact that in almost each case of such accidental murders that are found in lithic records, the deciding tribunal consisted of a large number of people of the village assembly, from neighbouring districts, the people from 'four quarters' eighteen districts,[48] agriculturists from seventy-nine districts [49] 1500 men [50] ....'*nāṭṭār*' [51] '*perianāṭṭār*' [52] etc. shows that murder of a person was considered as a matter fit enough to be legislated by such a vast body of men and this lent force to the view that such an occurrence, particularly a deliberate murder, was few and far between.

Temple as Bank

Despite the generally prosperous agrarian conditions prevailing in the Tamil country in those times one does find occasionally references to famines probably caused by continued draught. In the third year of the reign of Rājēndra Dēva II (in 1054 A.D.) a record from Alangudi [53] in the Tanjore district mentions the affliction caused by a famine. The purchasing power of the villagers was seriously affected by this and they could not buy paddy for their own food or seed grains etc. for cultivation and owing to reasons not very obvious the royal treasury also became slender and could not help the people in their distress. Hence they alienated about nine *vēlis* of land to the local temple and obtained 1011 *kaḻañjus* of gold and 464 *palams* of silver, in the form of temple jewels. The interest for this was payable from the produce of this land. But since obviously the temple jewels could not have been sold but only mortaged somewhere for cash, it is likely that they were returned eventually when conditions improved. But the lands alienated were later made tax-free in Kulōṭṭuṅga III's time when the various separately situated portions of the land were made into one block. Its boundaries were fixed in the sixth year of Rāja Rāja II.

48. No. 80 of 1906
49. No. 67 of 1906
50. No. 91 *Ibid.*
51. No. 273 of 1919
52. No. 279 *Ibid.*
53. No. 5 of 1899

Again in the time of Kulōttuṅga III we hear of severe famine conditions which resulted in the unusual case of a '*veḷḷāḷān*' of Tiruppāmburam selling himself and his two daughters as slaves to the temples for a loan of 110 *kāsus*. The record gives the information that one *kāsu* (gold) fetched only three *nāḻis* (measures) of paddy indicating the acute famine conditions. However, having sold the liberty of himself and his children to the temple instead of a private individual for 110 *kāsus*, the *veḷḷaḷan* had the chances of either redeeming his freedom after repaying the money or finding pleasure in the service of God and reconciling to his lot. This would not certainly have degraded him as much as it could have, had he sold himself to a human master. But it does show the very acute distress in some parts of the Tamil country in the thirteenth century A.D. because we hear of similar conditions in another record from Tadavur [54] in the same king's reign.

On the whole it can be seen that administration of the numerous temples and the nature of their beneficent activities in the uplift of the moral and intellectual stature of the community was indeed laid on very benevolent and democratic foundations and monarchies flourished with a great measure of success since they attempted to divest themselves of unseemly temporary, pomp and splendour in the interest of the people and were blessed with faithful civil and military officers ever vigilant to detect and punish wrong doers either in the temporal or spiritual spheres of activities.

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54. No. 458 of 1913

LOCAL ADMINISTRATION IN ANCIENT SOUTH INDIA *

BY S. S. SANTHANAM, M.A.

Education Learning and Culture

THE visible signs and outward manifestations of the fruitful evolution of any system of good administration could be judged in the progress of education, learning and culture of the particular part that is administered. Judged from this standard the ancient local administrations achieved great success, for we find from the conditions of the people obtaining then, a high level of education, learning and culture. It was the good fortune of those administrations which thrived on the basis of good and robust citizenship and the citizens also felt it incumbent on themselves to make their humble contribution for the advancement of the country in the field of education and learning. It was felt by every individual member of the society to study and learn without any kind of compulsory educational system which is attempted in the present day by governments to liquidate the appalling illiteracy which is stalking naked in the land. The local administrations on their part stimulated the progress of education, learning and culture as could be gleaned from the inscriptions.

The very presence of inscription and the detailed procedure of recording therein show that the torch of education and learning was burning ever bright in those days of yore. The existence of a number of inscriptions in the local languages may be taken as a fair index of the high water mark of general education. Numerous references are found in inscriptions regarding the ability of the populace to read, to write and do arithmetic. Several persons are seen to attest a particular document. The abundance of the inscriptions on the various walls and parts of one and the same temple go to show the general reading capacity of the people. It postulates the wide spread nature of education in the land.

* Continued from Vol. XXXIX. Page. 28.

Culture and learning under the ancient system of local administration were not rudimentary or elementary education but comprised higher learning and sound scholarship. The Uttaramerur inscription speaks that the franchise qualification for the *Sabha* was put high demanding the knowledge of the Vedas. Reverence to learning and culture was enforced and a high level of art, literature and science was kept up by these local bodies which encouraged the votaries. An inscription in the south wall of the central shrine in the temple at Tindivanam, South Arcot District [77] records the gift of lands to a veena-player and the songster who accompanies him for purposes of vocal music in temples. This shows the encouragement to music. An inscription in the second gopura (right entrance) of the Vriddhagirīs'vara temple at Vriddhachalam [78] specifies provision of two shares for the Vedic scholar and one shares to the purāṇic scholar in the allotment of share of a colony; "*Veda vithuku erandu pangu*" and "*purāṇa vithuku pangu onrum*" indicating the importance and the role of the Vedic and purāṇic scholars of the locality and the need to support them as a part of the rural economy. References are also found where '*asirian*,' [79] teacher, '*pulavar*,' [80] poet and '*pandithar*,' [81] the pandit, all receiving similar support. Provision was likewise made for persons reciting hymns of the Lord.

An inscription on a slab into the floor at the entrance of the Vighñes'vara temple at Anbil, Trichinopoly Taluk [82] says, "*.....muthamizh malai muzhumaiyum niraintha chitramezhi periya nattom*," meaning the Chitra Mezhi Nādu where pervades the knowledge of ancient classic Tamil literature, revealing the pride of the unit in the spread of Tamil literature.

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77. No. 154. S.I.I, Texts. Vol. VII,
78. No. 145. *Ibid.*
79. No. 37. *Ibid.*
80. No. 118. *Ibid.*
81. No. 1026. *Ibid.*
82. No. 198. *Ibid.* Vol. VIII.

Another inscription[83] on the north wall of the first prākāra of the central shrine in Arunachalēs'vara temple at Tiruvannamalai refers to the invoking of the Goddes of Learning and Education to stay and sway in that part of the land.

An inscription speaks of, '*nanmarai therinthu noonmura urainthangu archana vidhiyedu therinchu Agamathozhil* ... ... *padaka cheeradi panaimulai pavayar nadaka thuzhithi navinrathu*' meaning learning the four Vedas and understanding the method of practice of such works that would guide and conduct the *archanas* and other performances................the women who are proficient in songs of metres of melody for purposes of dancing, pointing out the emphasis laid in those times on the proper learning and careful practising, and bringing knowledge in relation to character and conduct in daily life and work along with the high water-mark of music and histrionic talents of women. This is the recorded verdict indicating the spread and progress of education, learning and culture under ancient local administrations in South India.

References to '*olaipadi*,' as per writ; and '*puthakapadi*,' according to books, prove the prevalence of reading, writing and recording. Literacy was not the close preserve of any particular class or caste though higher learning was specialised in by the Brahmins, the Chaturvedins, the Shadagaviths, the Somayājis and many others. Transfer of land or gift deed thereof required the attestation of men of varied groups and castes. Reading from these inscriptions and other materials it can safely be presumed beyond doubt that the general knowledge of the people in those days was not low, while the particularly high and advanced study was finding its level of high water-mark.

Justice

Administration of justice, an important adjunct of government formed a successful branch of the functions of the local bodies in ancient south India. Individuals as well as the local bodies were subject to the rule of the law alike. An inscription[84] mentions the *Sabha*

83. No. 97. S. I. I. Texts. Vol. VIII.
84. No. 115. *Ibid.*

levying fines on an individual for wrongful shooting and recovered the fine in the shape of a gift of fifty-two cows for burning a lamp in the temple. Another inscription [85] records the *Sabha* being tried by the *Nādu* for making excess collection in a particular year from the inām lands. The *Nādu* directed the *Sabha* to refund the excess collection to the trustees of the temple who were the complainants in the case, '*Anbil perunguri Mahāsabhayom ...evvandukalil kadamai selvartra-vizhukattuku merpada thirunamathukani udalai era eduthukolkaiyil, ippadi aniyaseithomenru ...... ikkariyam......nattavarumkuda erunthu keetu.........dhanathar kanakku padiye nangal kudupathaka nangal niyokithu ezhuthikuduthu.*'

The high responsibility displayed by these local bodies in the administration of justice is portrayed in an inscription, [86] '*Thirupathiripuliyur nathamum vilai nilamum punjai nilamum ivvur pidakai kalil nathamum vilai nilamum punjai nilamum thirupathiripulirudayar thiranamuthu kaniyaka anupavita pothukaiyil perumal Vikrama Pāṇḍya thevarku munravathu nalil Udaiyar Vikrama Pāṇḍya kalinga rāyar ikkoyilile Subramanya Pillayaraiaeri arula panni ippilayarku erandu ma nilam sandakeswara peruvilai kondu kallum vettin alavile, ivvurile irkkum Brahmanar ivvur engal Brahma Kṣetram enru sandakeswara eruvilai kollakadavathalla enrum engel kani enrum anusayampannina padiyale Maheswarer thirukuttamaka enrunthuoru thirumeni theeyilumvizhuntha padiyale perumal thimunbekezheiyai Pillai Pallavarayarayum Pillai Azhaikiya-manavala perumalayum neengal nattile pon a alavile ivvur marungu soozhntha idathu nattarai azhaithu kettu kani udaiya ivarkaluku viduvithu kudupathenru thiruvaimozhintharulina padiyale, nalavathu Ippasi matham inthanthethi Sozhakulavalli nalloor ambalathile engalayum Koodakondu ketta idathu Brahmanarai ungal kaniyinpadiku sadanam kattunkolenra sonna edathu intha Brahmanar Brahma Kṣetram enru sollukaiyale ungal Brahma Kṣetramakil neengal uzhuthu*

85. No. 193. S. I. I. Texts. Vol. VIII.
86. No. 759. *Ibid.* Vol. VII.

erukkai enriye Vellazhar Alavar Pallikal Parambar utpada uzhuthu eruthu andu mari evarkal udanumkoosa karai ittu uzhuthapadiyale kania-

atchi allaenrum anupokathal sollaonnathenrum neengal innalvarai ithirukoyilile kaninila muthalaka thirunamathu kaniyaka neengal kuduthukalvetti kidappa thundo enruketta edathuippadi oru mulam engalal katta ennathenrum thannilthan virtrum otrivaithum pothuvom enrurum ivarkal sila sadhanangal kattina edathu ungalil neengal otrivaithum vitrumseithavai onrallavenrum ivarkalai kettu vittu kovilthananthararai azhaithu thirunamathu kaniyanapadiku sadhanangal kattukolenru ketta edathu ikkani enru solukar Brahmanar anduthorum thirunamathu kani pesi nilakulikkum, vidhaimuthalukkum ethiridai olai kattinapadiyalum kopparunchingar nalile

nilakooli thandi pothapadiku koyilparimatram kattinapadiyale Perumal Vikarama Pāṇḍya Thewar ithirupathiripuliyur udaladanga iraiyiliya ignthavathu nalil ezuthine thirumukathile thiru namathukaniyaka apad thirumukam ezhuthi thrivezhuthusathine ethirum ukam kondu thiruveethi valamaka ibbrahmanar utpadanumgada alangarithu kallum vetti......,' which means, in the third regnal year of Perumal Vikrama Pāṇḍya Thevar, Udayar Vikrama Pāṇḍya Kalinga rāyar installed the deity of Subramanya Pillayar and made over two '*mas*' of lands to it by obtaining the land through *Sandakes'vara* sale. This land was enjoined as an inām tract, as the cultivation and *punja* land of S'rī Tiruppathiripuliyar Udaray or the tutelary deity. The Brahmins of the locality claiming the land in question as a *Brahma Kṣetra* pressed for setting aside the *Sandakes'vara* sale and to declare it null and void. In support of this claim one of the Brahmins offered to undergo trial by ordeal and leap into fire. Perumal Vikrama Pāṇḍya Thevar deputed two persons, Pillai Pallava Rāya and Azhakiyamanavala Pillai, to conduct a spot inquiry and refer it to the *Nādu*. In the fourth regnal year of Perumal Vikrama Pāṇḍya Thevar the Brahmins of the place who had lodged the complaint were taken to *Ambala* or the place in the temple where the *Nādu* generally meets and were asked to

produce evidence that the land in question was a *Brahma Kṣetra*. The Vellalars and other caste-men cultivating the lands gave evidence which was found inadequate when the Brahmins were again asked to cite any inscriptions referring to such inām by the body in support of their claim. The Brahmins cited the temple authorities in charge of the administration of temple endowments who attested that they were inām lands. Additional evidence in the form of '*olais*' or writings as to the annual payments towards the land for purchase of seeds etc. and similar practices obtaining from the days of Kopperunchinga was also adduced. Perumal Vikrama Pāṇḍya then made a tax-free gift of the place about Tirupathiripuliyur in his fifth regnal year and issued a royal writ, which writ along with the Brahmins was taken in procession and inscribed. It is thus seen when the sale of land was challenged the king orders an inquiry by the commissioners, who after taking the opinion of the *Nādu* or *Sahba* adjudicated the matter and set things right. It reminds us of the thorough nature of enquiry and the reverence for careful and punctilious procedure of judicial administration. The place occupied by the *Nādu* in such matters is clearly pointed out in the recorded inscription. The legal procedure followed then included adducing evidence, documentary or oral and their admission thereby giving no room for any miscarriage of justice.

'*Sabhyorai Thandichu*' [87] refers to the punishment of the *Sabha* as well, showing that the *Sabha* or the local body was not above law but was subject to punishment for the wrong done. It has the salubrious effect of inspiring confidence in the administration of justice and also made the local bodies vie one another in carrying on their work with a high sense of justice and fair-play.

There is then the reference to '*Nyaya bokkisham*' occurring in an inscription which probably hints to the treasury of the courts, pointing out that fines were also levied.

Survey, Registration and Account

Comprehensive the local administration in ancient South India was in including a Department for Survey, Registration

87. No. 652. S. I. I, Texts. Vol. VIII.

and Accounts. Surveying was conducted by marking the boundaries by fixing the *śūla* or trident and inscribing them on plates or stone. The practice of inscribing them may well be compared to the registration of documents or deeds. An inscription on the base of the six pillared mantapa in front of the central shrine of the Mangaināthā temple at Piranmallai, Sirupattur Taluk [88] reads '*Ivvolai pidipadaka kondu ivvurnankellai kalilums'ulath apanam pannikondu ....kallilum sembiluvetti kolka*' which means, acting on the writ or order, fixing the *śūla* or trident on the four directions or boundaries of the (*Ūr*) village and the same was inscribed on stone and copper-plate as complete.

Another inscription [89] on the North wall of the Central shrine in Tillaiyamana Temple at Chidambaram shows that records of rights were properly preserved. This inscription states, '*innilathu moola olaipadikalalum, pothakapadikalalum ulla udamaikalum urimaikalum*,' meaning the rights and privileges as per original writs or *olais* and books of the land, pointing out to the system of maintaining records pertaining to the land, the registry of rights in respect of the same.

Numerous references are found to accounts and the various headings of accounts, *e.g.* '*nila kanakku*' land accounts, '*adhikara kanakku*' accounts of the king's officer, the accounts of the *Ūr*, *Nādu*, *Sabha* and *Nagara* and the temple accounts. There were also likewise different treasuries like, the '*Pandaras*,' the palace treasury, the king's treasury, treasury of justice, '*thanatharas*' or treasury of the trustees of charitable endowments and the treasuries of several temples and local bodies.

The methods governing the system of survey and the law of transfer of property were based on sound principles. Sale of land, waiving of taxes on lands and the description of the lands mentioned in the inscriptions show the attention paid for the surveying of the land in those ancient days. Both the Revenue Department and the assessee were notified whenever a remission was granted or a land was made tax free. The former was appraised of it for making

88. No. 433. S. I. I. Texts. Vol. VIII
89. No. 709. *Ibid.*

deductions and the later by way information as references to '*variyilar kanakalum kazhithu*' and '*varikooru seivar*' found in the inscriptions will show.

Relation between Local Bodies and the Centre

The central government in those ancient days was keen on local administration and decentralisation was the key note, concerning itself with measures of national importance leaving the administration of internal problems to the charge of local bodies.

The local bodies appear to have enjoyed complete autonomy in local administration as evidenced by '*alum sabhayom*'[90] in matters not reserved by the centre subject to the right of the centre to set things right whenever the local bodies erred. The right to punish the local bodies '*sabhayorai thandichu*'[91] was reserved by the central government.

The local bodies functioned with complete local autonomy in their sphere and as agents of the central government without any share or voice in the affairs of the central government. An inscription[92] refers to a writ issued by the king to the *Ur* making a *devadāna* before undertaking a pilgrimage by sea. Another inscription[93] refers to the adjudication of a civil dispute by the *Nādu*. It is thus clear that the local bodies also exercised the powers delegated to them by the king or the central government. The local bodies derived their power from the king or central government and were free to develop and exercise these powers to the utmost good of the country. The local bodies were loyal to the king and to the central government as is evidenced in an inscription[94] which refers to the decision of the *Nādu* to refuse food, shelter and lodging to the traitors to the king. Administration was carried on smoothly by these local bodies, the central government intervening only when peculiar circumstances demanded fostering local autonomy under the imperial hegemony.

90. No. 34. S. I. I. Texts. Vol. VII.
91. No. 652, *Ibid*. Vol. VIII.
92. No. 777. *Ibid* Vol. VII.
93. No. 759. *Ibid*.
94. No. 118, *Ibid*.

Economic Well-being and Local Administrations

The acid test of the stability of any administration is the economic well-being of the people. The motto of our ancient administrations was the well-being of one and all and not of the individuals. An inscription[95] holds out this lofty and noble ideal '*mallai gnalathu mannuyirkellam ellaiyil enbam elvinilethi*,' meaning bringing ubounded happiness to the entire humanity. These local bodies were faced with stern problems like any modern administration in relieving poverty, unemployment and under-employment and worked ceaselessly for the material and moral welfare of the people committed to their care. We find mention of '*pattini thevai*' [96] or famine fund.

Nation building activities, public works, cottage industries, arts and crafts, rural development and agricultural pursuits went a long way to stove off famine to a large extent. Side by side with this work of amelioration these local bodies helped the growth of commerce. The idea of private property and the sanctity of contract came more to the fore-front. [97]

In the days gone by we find the villages were in a flourishing state and many 'sweet aburns where health and plenty reigned' existed due in no small measure to the wise administration of the local bodies under a benevolent central government pledged to the economic well-being of its people. The land of ours, was a land of milk and honey, an eloquent compliment the efficiency of local administrations in ancient South India.

(*Concluded.*)

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95. No. 85. S.I.I. Texts. Vol. VII.
96. No. 936. *Ibid.*
97. No. 759. *Ibid.*

REVIEWS

South Indian Influences in the Far East. By K. A. Nilakanta Sastri. Published by Messrs. Hind Kitabs, Ltd. 261-263, Hornby Road, Bombay. Price Rs. 4-8-0.

PROFESSOR Nilakanta Sastri, the well-known research scholar whose services have been requisitioned for establishing the post-graduate section of Indology in the University of Mysore is well qualified to speak on Indian Culture and its spread in the Far Eastern countries, particularly South Indian Culture. He has written a number of books on Dravidian culture and this work though completed over ten years ago, was published only recently on account of the conditions of World War II. A map showing all the Hindu colonies in the Far East and in the Malayas will make an instructive study. The cult of Agastya, the existence of Indian Art and Indian Culture in these far off islands, the beautiful temple domes, names of towns and persons all indicate the spread of Indian culture ages ago. The labours of explorers and archæologists for the past fifty years have brought forth further knowledge of Indian colonisation in Central Asia and the islands of the Far Eastern Archipelago, in Indo-China and Malasia. The author has taken different parts of the Asiatic mainland and the islands to indicate the movement of Indian colonisation in these parts. It may be difficult to agree with the contention that stage by stage items which came to make the civilization of a particular age were borrowed or were influenced from one common stock. Human nature being what it is, human conditions being what they are, there is nothing strange in similar developments on similar lines in different countries whether in the Iron age or in the stone age or in the bronze age ; but the existence of reliefs, of potteries, of urns, of images of worship, of modes of dress and of living and the well established patterns do lead to some inference of a common borrowing and as the Professor says, while there is some indigenous culture and civilization in these parts it is possible that influences from China and India had begun to operate in this area much earlier than is generally believed as the excavations indicate. Iron and glass objects found in the Philippines

are similar and identical with the prehistoric finds in South India. Likewise in the Malay Peninsula, Java, Northern Borneo, indicating close association amongst these countries in the first millinium B. C. It is probably thought that Indian colonisation was Pre-Christian or at all events post-Kauṭilya.

The book deserves to be in the hands of all students of Indian Culture.

S. S.

Amrita Gita. Price Re. 1.
Secret of Self-Realisation. Price Rs. 4-8-0.
Yoga for the West. Price Re. 1.
Guide to God-Realisation. Price Rs. 7. All the four Books by Swami Sivananda. Published by The Yoga Vedanta Forest University. Sivanandanagar, ANANDA KUTIR, P. O. Rishikesh (Himalayas).

WE have reviewed in these pages other works of S'rī Svāmi S'ivānanda and these volumes before us are the result of Svāmiji's divine vision to disseminate spiritual knowledge amongst mankind. He has done it in an excellent, simple and lucid style expounding the sublime truths within the grasp of every man and woman. Amrita Gita is a spiritual preceptor accompanying you, inspiring you, enlightening you, befriending you, cheering you up in your moments of despair and gloom and leading you on to the realisation of eternal bliss and immortality. The book is dedicated to the immortal sages and the seeker after immortality. It gives in a nutshell the essentials of Yoga *Sādhana*, the fundamentals of spiritual life. It is the scripture for the *sādhaka* pointing out the path to immortality. Initiation has to come from the *guru* or you will have to get it from your *iṣtadēvata*. The text and the translation leaves nothing to be desired.

Secret of Self-Realisation is a certain guide for the *sādhaka* or the spiritual aspirant seeking authoritative direction in the extremely subtle path that leads one from mortality to immortality. The poems in the book are the essence of instructions imparted in the Yoga-Vedānta Forest University. It is a hand-book pointing to the *jñāna mārga*. It makes delightful reading. The sketches

of Svāmi S'ivānanda and his works given in the introduction are a fitting tribute to his great work for the uplift of mankind.

Yoga for the West lays down in simple, non-technical language the fundamentals of *sādhana* and Self-Realisation. The book is as much intended for the people of the East as it is for the West. It is dedicated to Lord Jesus, St. Francis of Assissi and other Yogis of the West. The cream of Svāmiji's teachings are comprised in this little book. As Svāmiji says what the world needs is more and more *siddha jñānīs* or *yoga jñānīs* for the real Vedāntic *sādhana*. Spiritual giants well versed in *Hatha, Rāja, Karma* and *Jñāna* Yogas, who are indifferent to all mundane things, who have the heart of the Buddha, hand of Janaka and the head of S'aṁkara are required to put yoga, the practical Vedānta, on a stable footing.

Guide to God-Realisation is a collection of Svāmiji's inspiring letters to an earnest seeker and *sādhaka*, along with Practical Sādhana, First Lessons in Vedānta, Character of Divine Living, Yoga for the West, Amrita Gīta etc. published by the Yoga Vedānta Forest University, Himalayas. It is natural for those who have received letters from Svāmiji to experience the thrill of joy and find a soothing balm in reading them. His other books, Practical Sādhana, First Lessons in Vedānta, Yoga for the West and Amrita Gīta are referred to and are included in this work. S'ri S'ivānanda has endeared himself to the hearts of millions of *sādhakas* all over the world by his unique and personal service which is well-known, answering their queries and solving their problems. The letters have a direct personal approach going right to the root of the problem and shedding a flood of light on each individual step in the ladder which leads the *sādhaka* from the unreal to the real. One has to read to realise what they mean.

S. S.

The Psychology of Unbelief. By Dr. H. C. Rümke. Translated from the Dutch by M. H. C. Willems. Published by Rockliff Publishing Corporation Limited, Salisbury Square, London. Price 7 Sh. 6 d. Nett.

THEISM and intellectualism, belief and unbelief in religious matters ever exist. Unbelief is, perhaps, due to careless negligence in thinking, and rigid narrow-mindedness in man's outlook. A little self-interspection would lead the ordinary human inquisitor or enquirer amongst the ordinary human beings a sense of existence of the Supreme Being to whom we owe everything. The researches into the Psychology of Unbelief by Dr. Rümke is very illuminating and helpful to all students of psychology. His researches have been conducted along the lines of subjective, descriptive and genetic psychology. It is rather a revolution against beliefs. We are not all S'aṁkaras or incarnations to be able to overcome opposition. Life itself is based on eternal belief, for without belief and faith life would become impossible. Religious unbelief is not a disbelief. Belief is something which accompanies us in our development and maturity. If so, is unbelief an interruption in development? He considers several degrees or stages of religious experience, namely, feeling oneself meaningly linked up with the whole of being, the whole of being is felt as the primary cause of all being, this primary cause is realised as the cause of one's being, the primary cause is God, the urge is felt for obedience to and responsibility for guilt towards God, the primary cause. God demands complete surrender, the approach to an attitude of surrender. The demand is considered urgent, but gives no clear sense of direction and this demand and surrender to it become fundamental rules of life. That comes to the foundation of the *bhakti* as surrender in faith to the creator. The work will repay perusal.

S. S.

Progress and Perfection. By Swami Prajnanananda. Published by Ramakrishna Vedanta Ashrama. Darjeeling. Price Re.1-0-0.

SWAMI Prajnanananda in this work 'Progress and Perfection' attempts to unveil the mystery of the change and the changeless in a scientific and historical attempt in the theory of progress. Progress

connotes the concept of motion. The wheel of progress rotates from the beginningless past and will continue to do so through the endless eternity. The process of progress may be called nature or *prakṛti*. Everything in this world represents a stage in progress or development. The world of endless becoming cannot stand as static. It creates the present, past and future. Perfection does not mean a deliverance from the bondage of worldly fetters. It is neither an outcome of some practice or *sādhana* nor an aroused and manifested something of an unmanifested and suppressed power in the subconscious depth of living beings. It is the supra-intellectual *ātman* or psyche that sustains, preserves and makes us living. It is called *mukti*. This handy brochure of thirty pages makes very interesting reading.

S. S.

Mīmāṁsā-Paribhāṣā of Kṛṣṇa Yajvan. Translated and annotated by Swāmī Mādhavānanda. Published by the Ramakrishna Mission Sarada Pīṭha, Belur Math, Dt. Howrah. Price Rs. 2-0-0.

MIMAMSA PARIBHASA is the smallest popular treatise on the subject. Some knowledge of the canons of the Mīmāṁsā is essential for an understanding of the philosophical literature of India. Very little is known of its author, Kṛṣṇa Yajvan, but his book, setting forth some of the salient ritualistic principles of the system, culled from Jaimini's Sūtras, is a boon for beginners. *Pūrva Mīmāṁsā* one of the six systems of Hindu philosophy which have come down to us from hoary antiquity, falls into three groups, *viz* Nyāya and Vaiśeṣika, Sāṁkhya and Yoga, and Mīmāṁsā and Vedānta, each with its special field of enquiry. It aims at a rational settlement of the doubtful points in the *Karma Kāṇḍa* of the Vedas. The *Uttara Mīmāṁsā*, or Vedānta deals with the philosophical portion or *Jñāna Kāṇḍa* consisting of the Upaniṣads. The Vedas are eternal, are free from human defects and their authority is unquestionable. The *Pūrva Mimaṁsā* or the aphorisms of Jaimini were commented on by S'abara Svāmin, Kumārila Bhaṭṭa and Prabhākara. The translation and the annotations are very helpful to the readers.

S. S.

Centenary Souvenir of the Government Museum, Madras. 1851-1951. Published by the Madras Government Museum, Egmore, Madras-8.

THE book under review published on the occasion of the Centenary of the Museum at Madras is a sumptuous work running to about 146 pages with twelve art plates, beautifully printed throughout on art paper. The book is divided into five parts. The first part contains messages and greetings received on the occasion of the centenary celebrations, including the speeches of His Excellency the Governor of Madras, the Hon'ble the Chief Minister of Madras, The Hon'ble the Prime Minister of India, who inaugurated the centenary celebrations and declared open the National Art Gallery of Madras, and the speech by the Hon'ble Minister for Education, Madras. Part two contains two articles. The first one by the Superintendent, Government Museum, Dr. A. Aiyappan, traces the history of the development of the museum during the stewardship of seven Superintendents including himself. The second article by Prof. C. S. Srinivasachari of revered memory recollects a brief history of the Pantheon building before it became the Museum. The third part gives us the reminiscences of three former officers of the museum. The interesting description of the important collections in charge of the Curators of the scientific sections of the museum and an account of the Archæological Chemist of the Chemical laboratory which he built up while he was in the Madras Museum forms the material for the fourth part. The last part contains special articles written by eminent scholars like His Excellency Sardar K. M. Panikkar, Dr. M. S. Krishnan, Dr. J. H. Cousins and Dr. Guha which repay close study. Space does not permit the discussion of the topics dealt with by these eminent Indians and Indologists. The plates printed at the end of the souvenir enhance the usefulness of the book. We may conclude this review with the following quotation from the Hon'ble the Prime Minister's speech on the occasion of the Centenary Celebrations: "Museums, whatever they may be, museums of antiquity or museums of modern life,......more and more and larger number of people should visit them and learn from them. They should not be

confined to visiting Directors of Museums from other countries but a larger number should come and learn and, in fact, facilities for their learning should be given."

H. R.

Classical Indian Sculpture. By Chintamoni Kar. Price 7 Sh. 6 d. (Nett).

Indian Metal Sculpture. By Chintamoni Kar. Price 7 Sh. 6 d. (Nett) Published by Messrs. Alec Tiranti Ltd. 72, Charlotte Street, London. S. W. 1.

CLASSICAL Indian Sculpture emphasises the sculptural qualities of the specimens illustrated, explaining the important political and religious events which had close connection with the growth of the various schools, particularly the Gandhara, Kuṣāna, Mathura and Amarāvati and styles and points out the bearing of ancient myths and icons on the art of the times. A map showing the main sites of ancient monuments and the descriptive notes giving details of the sculptures illustrated profusely in the book enhances the usefulness and value of the book. Examples have been carefully selected with the main intention of introducing classical Indian sculpture in a very short compass. The book includes the study of Indian sculptures from the Mauryan dynasty (fourth century B.C.) up to the time of the Gupta dynasty in the fifth century A.D.

Indian Metal Sculpture by the same author is an account of the Indian metal art from the early beginnings to the end of the nineteenth century including the famous finds of Mohenjo-Daro and Harapa and the epigraphical evidence of metal craft practiced in the Vedic period. There are fifty-six illustrations and a map showing the sites of the ancient monuments. The book is excellently got up. The versatile skill of the Indian artist is unique and the sculptures in metal or stone, are the visible monuments of his workmanship which is found even in decadent art.

The two works are excellent hand-books.

S. S.

Ancient South-East Asian Warfare. By H. G. Quaritch Wales Ph. D., D.Litt. Published by Messrs. Bernard Quaritch, Ltd. 11, Grafton Street, New Bond Street, London. W. 1. Price £. 1-15-0.

THE author's purpose as stated in his preface is: "The emotions of war being so different from those of peace, it may be expected that a study of South-East Asian Warfare will reveal aspects of national character and of civilization different from, and some times deeper than, those which find expression in the better known exercises and arts of peace. Such a study should help to broaden our understanding of the peoples of South-East Asia and their problems through a fuller knowledge of their cultural background." His previous works "Ancient Siamese Government and Administration", "Siamese State Ceremonies" and "The Making of Greater India" indicate already his grasp of fundamental factors and genius for synthesis of diverse and diversified material. In the education for world unity, such synthetic appreciation and presentation is a primary pre-requisite.

Dr. Wales's thesis is based on a study of the East Torajas of Central Celebes "among whom the basic civilization still largely survives", from the works of Dr. N. Adriani and Dr. Alba C. Kruyt, the Chinese Sun Tzu on the Art of War, translated by L. Giles, London 1910, Hopkins' Analysis of Hindu Warfare in J. A. O. S. Volume XIII. 1889, G. T. Date's the Art of War in Ancient India (Oxford 1929) and P. C. Chakravati's similar work (Dacca 1941), Raffles' History of Java, the *Kidung Sunda* and the *Pararaton*, Javanese Chronicles, G. Maspero's *Le Royaume de Champa*, Paris, 1928, Glass Palace Chronicles of Burma, the work of the Burmese Judge Letwethondara, and the Siamese Treatise on the Art of War, originally written under the orders of King Rāmādhipati II (1941-1529 A.D.) and subsequently revised by King Naresuen and newly edited in 1825 A.D. in the reign of Rāma III. He has also largely drawn on the evidence furnished by the sculptures and inscriptions extant in these countries. The original war pattern was of an idealistic type with a religious bias. In the author's words, "the most serious cultural loss was probably incurred by

the higher religious ideas formerly associated with the primitive civilization." The preparation and conduct of war was accompanied by divinations and study of omens, and of numerous war tabus. The Chinese culture with which it came into contact in the third century B.C. " made no lasting appeal in this area and quickly faded with the approach of the Indian pattern." Chinese, warfare in the sixth century had been of a feudal type and " its main characteristics were the recognition of war as a trial by ordeal, prior propitiation of the ancestors and tutelary deities, polite invitations to an almost bloodless battle, and exchange of messages to arrange the date for the encounter, dependence on soothsayers and omens, courtesy and spirit of the tournament. In short it was a duel of moral values rather than a clash of arms, and victory was won by the virtue of the chief." It would have appealed to the South-East Asians. But by the third century, war had ceased to have any moral or religious basis in China, and had become an industry where realistic tactics and success alone counted—a system basically incompatible with the South-East Asian pattern.

On the contrary, " the Indianization of South-East Asia which came later was essentially a peaceful and cultural penetration." " We find in ancient India a dominating urge to war, derived from the Hindu belief that war was a proper function of king and warrior caste" and Indian warfare though not regarded as a trial by ordeal " did not lack a religious basis." " War magic, the use of amulets, and the charming of weapons" and " prognostications and omens" —all are found as accompaniments to Indian warfare as to South-East Asian warfare. Indian warfare thus adhered to the idealistic pattern and was readily accepted by the South-East Asians. Realistic features are not lacking in either of them, but realistic warfare " tends to be the same the world over", " being a practical response to enviornmental conditions."

While this main theme is graphically portrayed and clearly enough established, it is not easy to accept the arguments of the author in some places or to overlook his dependence on later chronicles for deducing traits supposed to persist from " ancient" times, especially in later chapters of the book.

For example, from the practice among the Batak to steal a child from an enemy village and make *pupuk* from its juices, and to W. Crooke's description of securing invulnerability from *momiai* prepared from the juices of a small boy among some Indians (*Vide* Religion and Folk-lore of Northern India. P. 112), he says " I feel justified in believing that this particular form of supernatural aid in war was introduced in South-East Asia from India." This deduction ignores the possibility, or shall we say, the more reasonable inference that Crooke's *momiai* itself is a survival in India from pre-Āryan or pre-Hindu civilization, from a time when South-East Asia and India had a common pre-Āryan stock. Again in his inference to Barabudur bas-reliefs extracted below, we cannot help observing an element of wishful thinking: "Turning now to Java, we find *ample evidence* in the bas-reliefs of Barabudur that any warfare practised by the S'ailendras of Jāva (late eight century A.D.) *must have been strongly* imbued with Indian principles. *True* what we see sculptured on these reliefs are not Jāvanese occurrences. We *cannot* always *even* be *certain* whether earthly or divine conflicts are represented in these Buddhist stories. But at a time when Indian influences were at their height, *we cannot doubt* that the military art of the S'ailendras, like the rest of the Central Jāvanese cultural pattern, then adhered closely to contemporary Indian modes."

Similarly in his critical estimate of *Kidung Sunda* which was written in the sixteenth century and deals with events which occurred in A. D. 1357, he writes " the use of cannon (still more of muskets) by Majapahit forces in the fourteenth century is impossible ; but taken in conjunction with the lack of unreal Epic features, it tends to show that the author's ideas on warfare had been mainly formed by the contemporary scene......Despite a certain exaggeration, despite formal and repetitive dialogues and the use of stock situations, the cliches of Jāvanese literary style, there is *sound reason* to believe that the *Kidung Sunda* does provide a good general account of the sixteenth or seventeenth century Jāvanese warfare *which seems to have still adhered closely* to the old Majapahit pattern." Speaking of Khmers, he says " The Hindu concept of war as a religious sacrifice was fully recognised by the

Khmers. *The riches taken from the enemy villages might be regarded as the sacrifice*—an observation which appears incompatible with the Hindu idea of *Yajña* (यज्ञ) as applied to war. The book makes interesting and thought-provoking reading for all interested in South-East Asian problems.

A. V. R.

SANSKRIT

The Mahābhārata. For the First time critically edited by Vishnu S. Sukthankar (August 1925—January 1948); S. K. Belvalkar (Since April 1943). **S'āntiparvan.** Mokṣadharma Part 2. Fascicule 23. Edited by S. K. Belvalkar. Published by the Bhandarkar Oriental Research Institute, Deccan Gymkhana, Poona-4.

THIS Fascicule runs from adhyāya 228 s'lōka 8 to adhyāya 293 s'lōka 12 and contains pages 1265 to 1624 of the S'āntiparvan and is part of volume fifteen of the Critical Edition answering to s'lōkas 8580 to 11330 of the Calcutta edition, adhyāya 235 s'lōka 5 to adhyāya 305 s'lōka 16 of the Bombay edition, and 240-5 to 310-16 of the Kumbakonam edition. Starred pages number only 86, *i.e.* from 674 to 759 inclusive, and there is only one long passage reserved for Appendix I. The critical notes do not disclose any important point for notice at this stage. A detailed review has to await the publication of the introduction, appendices and full critical apparatus of this parvan. It is interesting, however, to note that S'rī S'aṁkarācārya's quotation in his Sūtra Bhāsya III-4-26 of s'lōka 262-236 varies in the fourth *pāda* from the constituted text and the variations given in the critical notes. It runs "ततो ज्ञानं प्रवर्तते" according to Nirnaya S'āgara (Two) editions and S'rī Vāṇi Vilāsa Press edition and Dr. Thibaut's translation in S. B. E. XXXIV, the constituted text being "रसज्ञाने न तिष्ठति".

The following quotations appear appropriate as affording formulæ for resolving current problems यत्करोत्यनभिसंधिपूर्वकं तच्च निर्णुदति यत्पुरा कृतम्। 241-14. Actions done without desire or attachment destroy previous karma एकः शत्रुर्न द्वितीयोऽस्ति शत्रुरज्ञानतुल्यः पुरुषस्य राजन्। 286-28. There is only one enemy and none other equal to it, namely, अज्ञान.

A. V. R.

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